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SOME PHœNICIAN INSCRIPTIONS IN NEW YORK.

BY ISAAC H. HALL, PH. D.

Metropolitan Museum, New York City.

The intention of this paper is merely to publish the text, with as little comment as possible, of those Phœnician Inscriptions of the Cesnola collection in the Metropolitan Museum of Art in New York, which occur on vases, alabastra and jars. They do not appear in the first two fascicles of Renan's *Corpus*, where are figured most of the Cesnola Phœnician Inscriptions. Not all the figures and renderings in the *Corpus*, however, are correct; and I may present the others in a future article. I give the numbers which the objects now bear in the Museum, together with references to former publications. "*Ward*" refers to the article or note of Rev. Dr. W. Hayes Ward in *Proceedings of American Oriental Society* at Boston, May, 1874, where six inscriptions are figured, including three of those here given. "*Cesnola*" refers to di Cesnola's *Cyprus*, London and New York, 1878; the numbers here given being those of the representations on his plates.

I may state here that, in my former rendering of the longest Phœnician inscription, published in *HEBRAICA*, vol. I., p. 25, I desire to correct the rendering "my (or his) Lord's servant" to the proper name "'Abdelim," with the bracketed addition "[son of]." The other differences from Renan must stand.

The following are the inscriptions:

XXI. (*Ward*, 6; *Cesnola*, 9.) On terra-cotta vase from tomb at Idalium. Letters painted before baking, clear, but baffling all former efforts to read. I read

ר נ מ ן

and render it either as a proper name, "Regman," or "Regmon," or as the inscription "My Friend" or "Our Friend."

XXII. (*Cesnola*, 25.) Incised on an alabastron about a foot high, and from four to five inches in diameter, with a cover like a small modern butter-plate. Found in a tomb at Citium.

כ ל ש י ן ן ן

The numeral is 100. The word is not extant in Phœnician, so far as I know, except upon another Cesnola object (see No. XXVIII. below), and its meaning I conjecture, from Syriac and Arabic analogy, as "My (or, his) ashes," or "My (or, his) urn."

XXIII. (*Cesnola*, 26.) Incised on a red terra-cotta vase, from a tomb at Citium.

ל א נ ת ש

“To Anthos,” or “[The property] of Anthos.” This Greek word was naturalized in Syriac, in different forms. This inscription was published in *Trans. Soc. Bibl. Archæology* as “To (or, of) Antosh.”

XXIV. (*Cesnola*, 27.) On the foot of an antique vase of serpentine, purchased in the bazar at Nicosia. The last character may be ה instead of י, but I think not.

ח ח י

If not a proper name, it is probably an epithet, or term of endearment. I conjecture “My thorn-bush,” or perhaps “My chain.”

XXV. (*Ward*, 5; *Cesnola*, 8.) A jar (πίθος) of red earthenware, from a tomb at Palæo-Paphos. Letters painted before baking. The fourth character in the first line is uncertain.

ב ע ל פ ל ם
י ת ן
ש מ ע י

“Ba'al-Peles (Lord of weight (?)) gave. He heard me (or, him).”

XXVI. (*Ward*, 4; *Cesnola*, 7.) On a jar of red pottery, like the last, from a tomb at Citium. Letters painted before baking.

ב ע ל י

“Ba'ali.” Perhaps a form of the deity's name, or else the name with the pronominal suffix of the first or third person.

XXVII. (*Cesnola*, 29.) In all respects like the last two. From a tomb at Citium.

ב ע ל י ז ת

Very doubtful, as the fourth character may be ך instead of י, which would change the whole meaning. As it is here given, it may mean “My (or, his) Lord of the olive.”

With regard to the last three inscriptions, I am not blind to the other meanings that suggest themselves; but I find nothing to decide the question. One fragment of a similar πίθος had a long inscription of about thirty letters, painted around the sloping top, of which nothing is now decipherable but the word בעל. If that inscription were legible, it might furnish a clue to these legible shorter ones. They may only refer to a merchant, or superintendent, instead of a divinity; a supposition which has its base in the fact that they are on common πίθοι, which were doubtless put into the tomb with provisions for the departed. It is reasonable to expect that more of these jars will be found by excavators in Cyprus.

XXVIII. (*Schröder*, 22 (?), in *Monatsbericht der Königlich-Preussischen Akademie der Wissenschaften zu Berlin*, May, 1870, pp. 264–272.) On a πίθος like the last four, except that it has ears, or handles. From a tomb at Citium.

כ ל ש

See No. XXII., above.